

The Wings of Wisdom

Naveed Sandeelo

The Age of Greek Philosophy

THE WINGS OF WISDOM

The Age of Greek Philosophy

A seeker of silences am I and what treasure have I found
in silence that I may dispense with confidence.

Khalil Jibran.

Knowledge does not stand still, but constantly moves
and develops.

V. Afanasyev.s

In seed time learn, in harvest teach, in winter enjoy.

William Black

Truth is stronger than fiction
The busy has no time for tears.

Lord Byron.

The Wings of Wisdom

**THE
WINGS OF WISDOM
BY**

NAVEED SANDEELO

**M.A (1st Class) Philosophy
University of Sindh,
Jamshoro- Sindh, Pakistan.**

The Age of Greek Philosophy

RIGHTS

All Rights are reserved in author's hand.

Name of Book: The Wings of Wisdom

Author: Naveed Sandeelo

Composing: Paras Composing Centre,
Hyder Chowk,
Gadi Khata Hyd.

Price: Rs. 80/-

Printed by: N.K Printing Press,
Gadi Khata Hyd.

1st Edition: 18th October 2004

The Wings of Wisdom

Dedication

To my loving father who is eager of philosophy and silent philosopher. I have learned lot of from his silence wisdom. And to Rizwan Umrani who is the only genius artist and real man of Sindh.

CONTENTS

A Seeker of Silences	1
Naveed in a path of truth	2
From author's pen	3
Introduction	7
Philosophy emerges in wonder, doubt and curiosity	
What is philosophy?	9
How to approach wisdom?	11
Is philosophy a science?	12
The age of Greek philosophy	14
Who were the Greeks?	
The Milesian School	16
1-Thales on theory of water	
2-Anaximander	23
3-Anaximenes	26
Pythagoras -mathematican and mystic	28
Heraclitus -the first dialectician	34
Eleatic school of thoughts	37
Parmenides -in preach of permanence	
Zeno of Elea	39
Empedocles	41
Democritus -on theory of atomism	43
Journey of philosophy from nature to man	46
Socrates in preach of truth	50
Plato: a great thinker of all times	57
Aristotle: master of all times	66
Selected Bibliography	72

A Seeker of Silences

Naveed Sandeelo is a good thinker as well as practical man. I have seen him in a winter's cold nights and summer's hot days always engrossed in study. He loves reading more and not spend his time in empty talks, wandering and physical luxurious. This great passion of reading and writing has moved him towards the world of philosophy. That is why he got admission in philosophy department. There he continued his long discussions with his teachers Mr. Javed Bhutto and Farid udin. This is his first kind of a book on Greek Philosophy, I think, is very splendid and more easy.

Naveed has always purchased books and gifted to several boys and girls of colleges and university. He is lover of nature and seeker of silences. Along with eager of philosophy he is lover of literature and a good poet. He has written many stories and articles also.

I hope our posterity will cope and quench thirst from this treasure of wisdom.

Imtiaz Preetam

Naveed in a path of truth

Two schools of thought in philosophy have been fighting down the ages. One that matter is a primary and a source of creation, and other that spirit is a cause of every thing's existence. For them spirit is primary and matter is secondary.

Philosophy has always searched reality and synthesized divergent ideas of people. It sees on the whole.

Naveed Sandeelo is at the cross road of whole and seeking truth. That is why he is pondering over existence of things.

I know him the best of fellow among us. Always smiling and thinking on serious problems. He is totally optimistic. He gives great importance to virtue, inner beauty as well as outer. His eyes are fixed at future. He always knits dreams of dawn in his eyes and fights against darkness of ignorance. He has written very splendid book on philosophy. Writing on Greek philosophy is not easy task and Naveed has done a great deed which is really appreciated. History will judge this real man.

Hakeem Zangejo.

From author's pen

“Life”, says a fine Greek adage, “is the gift of nature, but beautiful living is the gift of wisdom.”

Writing philosophy is very amusing task. During writing this book “**The Wings of Wisdom**” I got great pleasure and wandered in the wonder land of great thoughts.

The process and result of philosophy has become very fruitful in a human history, which cultivated the wild land of passions with a plow of reason. It is a vigilant attitude towards life and world.

I still remember a day when my father gave me for reading a book on philosophy. The book was ‘*Basic teachings of great philosophers.*’ It was very difficult and hard to understand at the beginning, but was really exciting. The ideas were discussed in a very logical way by great wise men that put their lives ever in quest of truth and meaning of life.

After reading, that book captivated my heart and changed inner totally.

Therefore, I became librated from the slavery of superstitions and phony traditions of our mundane society.

Slowly, my mind inclined to the world of philosophy.

I am very thankful to my parents, teachers and friends that always encouraged and emphasized me to write a book on philosophy. Really I am not a philosopher but lover of wisdom.

Before going through the pages of philosophy my eyes were full of fog of ignorance and the first rays of philosophy gave a light to my eyes, “to see the things as they are”.

This is different between the thing in self and things itself. This is the main role of philosophy to observe the celestial and heavenly bodies in their real existence. It means that we have to recognize that things are not always what they seem to be. What appears to us is sometimes at any rate not real. And what really is does not always correct and that things are not always appear to be. The function of an eye is to see. An Aristotelian term, it has not fully realized its form and actuality unless it is seeing.

William Shakespeare mocks on this naïve human knowledge about things:

“Man only man
Drest in little brief authority
Most ignorant of
He is most assured”.

Or in Waldo Emerson’s words: ‘Let a man then know his worth what is under his feet’.

The function of philosophy in liberal arts and sciences has always enriched men to find truth in its original form. Truth that not make us rich, but it always makes us free. Free from chants and chains of worldly trifles. In their attractions and lull man loses precious days of his

life, and gropes in the darkness of ignorance. The very truth, when a man like “arc amides” finds runs nude towards a street and cries, ‘I found! I found.’ This is a great reward of joy ness in a life than all else on the earth.

The main purpose of writing this book is to aware ‘men in the street’ as well as students. Because knowledge is a common heritage of human being, and philosophy is a mother of all sciences. Its importance is manifold in every segment of life. It blends ideas with world of objects.

Particularly, I have discussed about Greek philosophers. The main purpose behind is that the real and scientific journey of thought had started from Greece. Then it changed its various forms in different periods and parts on the earth.

At the inceptive it created much confusion that how to tackle this noble task. But by the grace of God I crossed all the limitations and it slowly emerged an idea in my mind that to begin with the Greeks- and that must be with the name of Thales, the very inceptor of Greek rational thought, who explained reality on the scientific basis.

Writing Philosophy is realy very Laborous and toil task. It has been my intense desire for a long time to write such a book, and it all goes to my father’s credit that he is a source of my inspiration.

This book has been reached it’s completion after incessant labour. I burnt the midnight oil and spent many days being immersed into its pages. I put my quench while diving into the ocean of noble thoughts of great man of wisdom; by their wings wisdom has been flying from land to land under the blue sky.

This short book consist the journey of thought from

Thales to Zeno. All they incorporated ingredients of their souls and reached to the pinnacle of truth. This is an introductory book and my first attempt on Greek philosophy, which may help and stimulate beginners at any way.

In writing about Greek philosophy it was tempting me to include some of the outstanding philosophers. Another reason that has caused me to embark upon this work with apprehension is that the philosophers I have chiefly dealt are my favorite and have loved more. But this book is very specifically about the kind of Greek philosophy I know the best and which to me matters more: it is about those who led the world future thoughts.

I have simplified it, in order, that a new learner may not feel any hesitation or difficulty to understand the great thoughts.

Mostly in our country every one suppose philosophy as incomprehensible subject. I think it is our own gullibility that we think so and do not consider that without a philosophy it would not be our inevitable remedy from incurable disease of unconsciousness.

By and large, flowers and fruits of philosophy are flourishing ever new with full fragrance in every time and age.

I hope this book will inspire, encourage and fulfill the requirements of many people who seek to learn Greek philosophy.

Naveed Sandeelo.

Village Hakim Sandeelo

Taluka: Dokri, Dist:Larkana.

13. 8. 2004.

Chapter one

Introduction

Philosophy emerges in wonder, doubt and curiosity.

Man is the highest, the most progressed, and qualitative form of nature. Nature is conscious in man. That is to say, man is the measure of all things. So we don't hesitate to say him the most beautiful thing in the universe. I suppose we are all of us philosophers in our different ways; I mean we all have our own ideas about the purpose of life.

Every one among us whether he is student or teacher, clerk or captain, young or old, plow man or banker, citizen or ruler, musician or painter, is, in true sense a philosopher. Being human, having a highly developed brain and nervous system he must think and thinking is the pathway to Sophia.

In a general sense, a person's philosophy is the sum of his fundamental beliefs and convictions. In this sense every one has a philosophy, even though he does not realize it.

All people keep in their minds some ideas relating physical objects, man, the meaning of life, nature, God, death, love, hate, day and night, right and wrong and beauty and ugliness.

Of course, these ideas are acquired in various ways, especially during the early stage of our life; we are continuously engaged, with varying degrees of consciousness from our family, from companions and from various other individuals and groups. These attitudes may come to us through custom and tradition as expressed by behavior in home, school, church, mosque and temple.

They may be influenced by the movies, radio, television, books, dish antenna and computer internet. They may be the result of some thinking on our part, or they may be largely the result of conviction and emotional bias.

Every one among us whether he is far from knowledge enthusiasm, political struggle or revolutionary movement thrills this idea that how shall be the world in near future, which things man has to face.

In future whether there will be a fire spread of wars or a very peaceful and tranquil life? And the most important of all, how shall be this globe of the earth. Will there a place remain for grass, flowers, plants, insects, animals and birds or a scientific and technical progress will become doom and destruction to all the living things?

Many a time a question arises before us that will victimization, man's inhumanity to man, man's negligence to man and social injustice decrease or will all they remain same as now in the world?

These are same and equal questions for the people all over the world. Knowledge of philosophy is ever present to find right answers to these questions.

What is philosophy?

Our fine love with Sophia has a long history. The term 'philosophy' first was coined by the ancient Greeks.

It is derived from the Greek words *philos* ("loving") and *Sophia* ("wisdom") and means "the love of knowledge and wisdom".

There is a legend related with Pythagoras, the Greek mathematician and mystic, who first time described himself as a philosopher.

"No man he said should over estimate his ability to attain wisdom, but love of wisdom was befitting and suitable to any rational being.

"A philosopher, says A. J. Ayer, 'to be able to take things calmly, to rise above the petty vexations that trouble us ordinary men. . . . to understand people, to be able to reach their souls'.¹

"To be a philosopher", stated Thoreau, "is not merely to have subtle thoughts, nor even to found, but so to love wisdom as to live, according to its dictates, a life of simplicity, independence, magnanimity and trust". One can not learn to think theoretically by studying the ready-made results of any single philosophical system.

It was about two thousand five hundred years ago, between 600 and 400 B.C; that the human mind seems for the time to have turned over in its sleep, shaken itself and looked about it. Even then it was in the minds only of a few very exceptional individuals that this increase of awareness, which we call thinking, took place.

Note: 1-A.J. Ayer, *Metaphysics and common sense*.

Confucius, Buddha, Lao Tse and Socrates were all born during these two hundred years; Plato and Aristotle followed within the next hundred. It is essential to study the whole history of the progression of human thought in its abstract form. Therefore we may say, and it is appropriate, that philosophy cultivates the ability for theoretical thinking, where as art teaches us to understand beauty, philosophy teaches us to think on the dialectical level. It teaches us to see an object not in isolation but as part of the world of many sided systems of relations where are constantly changing. Science gives us knowledge but only philosophy can give us wisdom. Philosophy tries to synthesize things. Science is analytical description, philosophy is synthetic interpretation. Philosophy alone is interested in everything that exists simply because it exists, without restrictions of any kind. Philosophy, then, is the most general of all forms of human enquiry. It studies, as Aristotle puts it, "the nature of being as such".

In philosophy, then, as in daily life, cocksureness is a function of ignorance and dunces step in where sages fear to tread. The wise man is he who realizes his limitations, a truth to which the famous legend of Socrates prompted by the Oracle at Delphi to go on his unsuccessful search for somebody wiser than himself, bears witness. 1

The subject-matter of philosophy is, then, necessarily reflects and expresses. The object of words is to express meaning, and he who has learnt to use them well, will express his meaning with the greatest ease and clarity.

Note: 1-It is worth reading in the Dialogue of Plato known as *The Apology*.

How to approach wisdom?

The best way of approaching philosophy is to ask a few philosophical questions. How was the world created? What is nature of the universe? Is there any will or meaning behind what happens? What is man's importance in the world? Is there any life after death? How can we answer these questions? And the most important how ought we to live? People have been asking these questions through out the ages.

A Greek wise man who lived more than two thousand years ago believed that philosophy had its origin in man's sense of wonder.

By philosophy we mean the completely new way of thinking that evolved in Greek about 600 years before the birth of Christ. Until that time people had found answers to all their questions in various religions.

Philosophy alone is interested in everything that exists simply because it exists, without restrictions of any kind. Philosophy, then, is the most general of all forms of human enquiry.

It studies, as Aristotle puts it, "the nature of being as such".

Is philosophy a science?

Philosophy is one of the most ancient sciences. Like every other branch of knowledge, philosophy studies a specific subject. It studies the surrounding world.

Each particular science studies a concrete part or area of the surrounding world, some of its connections and relationships.

The main peculiarity of philosophy is that it has always sought to explain the surrounding world as a whole i.e, its nature and condition. Philosophy is not just a sum total but also a system of views, ideas and notions about nature, man and his place in the world. That is, philosophy is a world out look. World out look is the totality of principles, views and convictions which determine man's attitude to reality and to himself.

Philosophy has two main sides dealing the universe at large and on the other side with human life and conduct. Philosophy begins in wonder, doubt and curiosity. Philosophy is a personal attitude towards life and universe.

The mature philosophical attitude is searching and critical attitude. It is also the open minded attitude to look at all sides of an issue. It sees things as they are including life and world. It tries to see life in all its relationships and directions. Philosophy is a method of reflective thinking and reasoned inquiry. Its method is also very critical and logical. Philosophy analysis language and clarifies the meaning of words and concepts. This is what distinguishes philosophy from an unscientific, religious world out look, based on faith in supernatural and reflecting reality in forms

conjured up by the imaginations and emotions.

The most noted world philosopher, Karl Marx once said; 'philosophy speaks differently of religion and philosophical objects than you have. You speak without having studied them, it appeals to reason, you curse, it teaches, promises nothing but truth'.

According to German philosopher and father of rationalism Hegel, 'real is rational and rational is real'. Aristotle said, 'dear is Plato, but dearer is than truth'.

The subject- matter of philosophy has changed historically in close connection with the development of science and philosophical thought itself. It arose at the dawn of civilization in ancient India, china and Egypt, but it first achieved classical form in ancient Greek.

Men spent long years their lives in the hope of discovering the elixir of life. They desired to penetrate the mysteries of nature, to gain knowledge of hidden things; hence in the eyes of common people, their researches gained for them a reputation as magician.

The age of early Greek philosophy

Who were the Greek?

The Greeks were more civilized, cultural and the intellectual people among old world civilizations. They made qualitative new contributions to their civilization.

There was influence of phoenicians on the Greeks. Much of they gained from them. The Greeks, borrowing from the phonenicians, altered the alphabet to suit their language, and made the important innvoation of adding vowels instead of having only consonants. There can be no doubt that the acquisition of this convenient method of writing greatly hastened the rise of Greek civilization.

The Greeks were the first philosophers who gave a scientific point of view about the origin of the world whom we know today as natural philosophers. Around 700 B.C; much of the Greek mythology was written down by Homer and Hesiod 1.

This created a whole new situation. For the first time, in human history, it was said that the myths were nothing but human notions.

The aim of early Greek philosophers was to find natural rather than supernatural explanations for natural powers. The earliest Greek philosophers are sometimes called natural philosophers because they were mainly concerned with the nature and its process. The philosophers observed with their own eyes that nature

Note:- 1 Both were the Greek great poets; and were contemporary. They belonged to Hellenic period.

was in a constant state of transformation. But how could such transformation occur? This brought unaccounted answers to them. All they thought there must be a certain prime essence at the root of all change.

“The unexamined life is not livable by man” was the beginning of the intellectual adventure of the west and it was the Greeks who made that discovery.

It was a decision for a new kind of life, and a decision that had its counterpart in the foundation of Greek colonies east and west in the Mediterranean Sea. The barbarians, the non-Greek Peoples of the time were content to live by tradition and custom, the Greek doubted, asked questions and wanted reasons. So in the inner world as in the outer he hazarded the voyage.

*‘Far from the shore, far from the trembling throng
Whose sails were never to the tempest given’.*

The Milesian School

Thales - on theory of water 1 **About 624-546 B.C**

Ionia was a city state at the Roman Sea coast of Asia Minor, which was a meeting place of east and west. It was also the land of great poet Homer.

Its citizens had been connected with the knowledge of Babylon. And that time there had been arisen the fountains of wisdom in the land of Egypt and Babylon. And the students of Greece would travel to those countries in order to quench their thirst of knowledge.

The first Milesian philosophers, Thales, Anaximander and Anaximanes, were open not only oriental influences and Homeric traditions but to the mathematics of Egypt and Babylon and to the ideas and information that flowed along the trade routes passing through Ionia.

In 6th B.C, after many centuries' progress, civilization of those countries was going on the declining position. But the pundits and worshipers had lit up a candle of knowledge and art.

In the dark nights, sitting on the turrets of temples, star worshipers of Babylon had observed the rotation of planets because they believed them their gods and wanted

Note:-1- Greek speculation about the origin and nature of the universe did not by any means begins where most histories of philosophy make it begin, with Thales of Miletus, but he was the first who expressed his ideas in logical and not mythological terms.

to aware themselves about them. From those observations they collected the laws of astronomy. Their astronomy never librated from the chains of religion and cloak of magic was spread over them.

Therefore, they were master in telling predictions about solar eclipse and lunar eclipse. The main purpose of telling those predictions was to fear common people and inconsequence that to make a constant domination on their mind and heart. When they told them this kind of fore call it was considered that the sun god or the moon god would be engulfed in the darkness and world would remain without light unless pundit (religious leader) gives spiritual instructions to Marduk 1 or Ishtar goddess.²

Thus they used science as a source of their own interest. This domination of pundits remained continuous for centuries on research knowledge. People remained ignorant about them.

A great revolution came first in human history when a habitant of Ionia city, Thales broke the chain of their dominancy. Science came out from the four walls of temples and reached to the people's education centers.

The veils of magical superstitions and old religion gradually disappeared.

Note:-1-Marduk, the god of Babylon, acquired a position like that later held by Zeus in the Greek pantheon. The same sort of thing had happened in Egypt, but at a much earlier time.

2-Ishtar: In Babylon, Ishtar, the earth-goddess, was supreme among female divinities. Throughout western Asia, the mother was worshiped under various names. When Greek colonists in Asia Minor found temples to her, they named her Artemis and took over the existing cult. This is the origin of Diana of the Ephesia

Thales gained much of knowledge from Babylon. He rightly predicted of solar eclipse and taught principles of astronomy to his students.

He was the first philosopher of western philosophy and was scientist at the same time because his most emphasis was on research and reason. He was the first who expressed his ideas in logical and not mythological terms. And he remained dependant on pure rational then supernatural reality.

Western philosophy which begins with Thales, who was a habitant of Miletus, is very important, interested and major philosopher of Milesian school of thought.

Philosophy and science were therefore born together at the beginning of the sixth century. Miletus was a flourishing central commercial city, where lived a large population of slaves, and there was a bitter struggle between the rich and poor among the free population. At Miletus the people were at first victorious and murdered the wives and children of the aristocrats; then the aristocrats spread and burned their opponents alive, lighting up the open spaces of the city with live torches. Similar conditions prevailed in most of the cities of Asia Minor at the time of Thales. Miletus was allied with Lydia, and Lydia had cultural relations with Babylonia, and Babylonian astronomers had discovered that eclipses recur in a cycle of about nineteen years.

Herodotus says 'Thales who is called as a father of philosophy and science originally was Asian and he is accounted one of the seven recognized ancient wise men.

Unfortunate of Asians, Persians started to rule on

Asia Minor; the Ionians fearing that sheltered in Greek citizens and took along with themselves the principles of philosophy and science.

The philosophy, which emerged from their education, later was called 'Greek philosophy'. When science librated from the domain of religion and magic, the people becoming free seriously pondered over the problems of nature and this question awakened them that if this world had not been so created by 'Bal Marduk l or Amman Rau' gods than how it would has possible existed at all? And what is its origin or essence? Thales found answer to this question in water.

He said without hesitation that all things are emerged from water. Water is the only source of creation.

He was primarily an astronomer, who astonished the natives of Miletus by informing them that the sun and starts (which they worshiped as their Gods) were merely balls of fire.

Thales is said to have traveled in Egypt, and to have thence brought to the Greeks the science of geometry. What Thales had learned of geometry he applied to the problem of measuring the distance of a ship at sea, and he is said to have done something too for the art of navigation, and for the calendar. He was evidently a practical man; and-being a Greek-he was interested in politics, for (according to Herodotus) he made the very sensible suggestion to the distracted Ionian cities that they should form a political league with its centre in Teos.

The usual story of the absent-minded professor is told of Thales, that on a walk to the fields with a girl, he

was so intently looking up into the heavens (starts) that he tumbled into a well; on which a girl laughed at him and said philosopher looking at starts don't forget the earth under your feet. But a story of the other kind is related by Aristotle-himself some thing of a philosopher and therefore not disinterested. Thales was reproved for wasting his time on ideal pursuits. Therefore, noticing from certain signs that the next crop of olives would be a large one, he quietly bought an option on all the wine press of Lesbos so that when the large crop came and every one wanted to make his oil at once, they all had to go to Thales for a press. So he demonstrated that a philosopher can make money enough, if he thinks it worth doing.

The philosophy of water is not so important regarding this sense, that water is the main source of the world, and Thales did great deed in knowledge, but it is so important this way that it was first time in history he commenced his journey of thinking on pure research and rationality that was based on reason rather than superstitions or faith.

What we know of Thales of Miletus has come to us through the report of others, for nothing of his own writing has survived. He seems to have been, in the characteristically Greek manner, extremely capable in a number of ways.

Being a merchant, he had traveled to Egypt to learn astronomy, geometry, mathematics and practical skills to do with the measuring and management of land and water. He had learned enough astronomy and predicted an eclipse of the sun that occurred in 585 B.C. His knowledge

of geometry abled him to navigate ships and to measure the height of pyramids by reference to the shadows they cast at certain times of day. He features in the history of mathematics as the originator of geometrical proof.

He said that the earth flowed on water like a log. That the earth rested on water was an Egyptian belief as well as part of Homeric tradition.

Thales' second major claim about the nature of universe was that 'all things are full of gods'. We do not know exactly what he meant by that, he may have believed that all life originated from water and that all life returns to water again when it dissolves.

It is likely that Thales thought about the way water returns to ice or vapor and then returns back into water again.

He imagined that the earth was filled with tiny invisible "life-germs".

Thales' view of the world may seem at first to be more like a theory in the natural science than philosophy. Outstanding German philosopher Nietzsche has explained its philosophical content and importance with superb lucidity:

'Greek philosophy seems to begin with a prepositions fancy, with the proposition that 'water' is the origin and mother-womb of all things'. It is really necessary to stop there and become serious? Yes, and for three reasons: firstly, because the preposition does enunciate something about the origin of things; secondly, because it does so without figure and fable; thirdly and lastly, because in it is contained although only in the

chrysalis state, the idea- everything is one. The first mentioned reason leaves Thales still in the company of religious and superstitious people; the second, however, takes him out of this company and shows him to us as a natural philosopher; but by virtue of the third, Thales becomes the first Greek philosopher’.

Anaximander about 610-546 B.C

Another natural philosopher of Miletus is Anaximander.

Anaximander is very important and outstanding wise man who discusses very logically the origin of the world. I think he is much more intellectual and interesting than Thales.

He was also cotemporary and few years younger than Thales. He was Thale's immediate successor and - (another practical man) and pupil that criticized on his theory of water. He seems to have been a mixture of astrologer, geologist, mathematician and physicist as well as philosopher. He is the first Greek to make astronomical and geographical charts, believed that the universe had begun as an undifferentiated (a single) primal mass, from which all things had arisen by the separation of opposites that he called 'boundless, the infinite, eternal and ageless'. He supposed that our world is only one of many. He said that the essence of the creation of things could not be the knowing as Thales thought water.

He had reasoned to prove that primal substance could not be water or any known element. If one of these were primal, it would conquer the other.

The basic and original stuff 'world-forming' he called '*apeiron*.' 1

Note:-1 -Apeiron': We understand this word's meaning: a substance that is without boundary, limit or definition. It is surrounding every boundlessly and as being that from which all the heavens and all the worlds in them come into existence.

It is not so easy to explain what he meant by the boundless, but it seems clear that he was not thinking of known substance in the way Thales had envisaged. By this he may have meant that it was indefinite in the sense that it was unlike any one kind of matter in physical universe; or he may have meant both. He said all things are limited that which comes before and after them must be 'boundless'. It is clear that this basic stuff could not be anything as ordinary water. He maintained that earth, air, fire and water are somehow generated from the indefinite substance'. He maintained that these known elements are in opposition to one another. Air is cold, water is moist, and fire is hot. And therefore, if any one of them were infinite, the rest would have ceased to be this time. He said there is eternal motion. And things are constantly in that motion. The worlds were not created but evolved and dissolved. Every thing that takes birth from the 'infinite' and returns to it at death.

It is no less to call him the predecessor of Charles Darwin because he produced primary concepts about 'the survival of the fittest and a struggle for existence'.

He maintained that there was evolution also in the animal kingdom.¹

He describes that life had first been formed in the sea, enclosed in thorny barks, but had been driven upon the land by the subsidence of the water; that of these stranded animals some had developed the capacity to

Note: 1-living creatures arose from the moist element as it was evaporated by the sun. Man, like every other animal, was descended from fishes. He must be derived from animals of a different sort. *A History of Western Philosophy*: Bertrand Russell.

breath air, and so become the progenitors of all later land life and he conjectured very shrewdly about the origins the human race, maintaining that humankind appeared later in the developed of organic life. Man could not from the beginning have been what he now was. He argued that this must have been so and that human beings were produced from creatures of another sort, means in form of fish, because, where as most other creatures are self-supporting, human beings require prolonged nursing for an adolescence, and could not have survived if their present form had been their original. 1

The concept of life-evolution prolonged through many centuries.

He conceptualized that our world was one of myriad of worlds that evolve and dissolve in that boundless and ageless stuff. He probably introduced the '*gnomon*' (the shadow-casting rod of the sun-dial) into Greek. Anaximander has another great importance in history of western philosophy that he was a first man who wrote philosophy in prose.

One fragment remains of the book 'concerning nature', that he is said to have written. This book was about 'cosmogony', accounts of the heavenly bodies and of the development of living creatures, studies of natural history, biology, meteorology and astronomy, geography and maps of the world, and dissections upon every aspect of human and animal life.

Note: 1-For if man, on his first appearance had been so helpless at birth and had required so long adolescence as in these later days he could not possible has survived (his existence).

Anaximenes about 585 – 528 B.C

Anaximenes was the last and third of the revolting trio of philosophers of Miletus school. He was more praised in old times than Anaximander. He was pupil of Anaximander, and is often regarded as the high figure of Miletus philosophy.

Like Anaximander, Anaximenes maintained that the first principle of all things was infinite. He described the origin of all things must be a very rarified or finer mass (air).¹

“Being made finer it (air) becomes fire’ being made thicker it becomes wind, then cloud, then earth, then stones; the three forms of matter- gas, liquid and solid were progressive stages of condensation, and the rest comes into being from those. He, too, makes motion eternal and says that change, also, comes about through it.

According to him earth quakes were due to the solidification of an originally fluid earth; life and soul were ones an animating and expansive force present in everything everywhere.

But a question arise how he developed that idea?

Actually he was familiar with Thale’s theory of water.

But where does water come from? He asked. He thought that water was condensed air.

Note: 1-Anaximenes meant fire was rarified (finer) air. The soul is air; fire is rarified air; when condensed, air becomes first water, then, if further condensed, earth, and finally stone.

Rain, he maintains, is produced when the air thickens to form clouds which are then compressed so that moisture is squeezed from the snow fall when wind is mixed in with the moisture. The sun is flat like a leaf and that all the heavenly bodies are fiery but have earthly bodies among them.

Anaximenes taught that the earth was flat and rode upon air, that the stars are implanted like nails in the crystalline' and that the heavenly bodies move around the earth 'just as if a felt cap turns round our head'.¹ Later his thought inspired Pythagoras, that very influence depicts that the Pythagoreans discovered that the earth is spherical.

The Milesian school is not so important in this sense that it really achieved some more fruits but it is so important in this sense that it first attempted to begin their journey of thought on scientific and rational basis.

The move from myth to reason was not sudden. The Milesians were, in true sense, scientists because they observed the nature and developed ideas from their observations. They were not interested in what the world is but how it came to exist at all. They were true lovers of wisdom and put their lives in quest of discovering the ultimate source of truth.

These philosophers were primarily cosmogonists; they wished to know what the world was made of.

Note: 1-His was concept that the earth is shaped like a round table, and that air encompasses everything: 'just as our soul, being air, holds us together, so do breath and air encompass the whole world.' I think Anaximenes thought that the earth breaths as we do.

Pythagoras – mathematician and mystic
About 571 – 496 B.C

Pythagoras is generally known in history of philosophy as a mathematician and mystic. I think he was more the mixture of philosopher, mystic; prophet and man of science at the same time.

Pythagoras was a reformer of Orphism. The original home of this cult was Attica; but the passing of time slowly that spread in southern states of Italy and Sicily. They were first of all associations for the worship of Dionysus; I the god of music and vine. It contained many barbaric elements such as tearing wild animals to pieces and eating the whole of them raw. It had a curious element of feminism. Respectable matrons and maids, in large companies, would spend whole nights on the bare hills in dances which stimulated ecstasy, and in an intoxication perhaps partly alcoholic, but mainly mystical. These words are mostly remembered to this ritual, 'enthusiasm', which means 'of union with the god' and ecstasy 'the state and feeling of great joy or happiness'.

The rituals of Dionysus in a worshiped form were attributed to Orpheus, which was ascetic, came from Thrace. Primarily he was a priest and philosopher.

Note: 1-Dionysus was originally a Thracian god. The Thracians were very much less civilized than the Greeks.

To the orphic, life in this world is pain and weariness we are bound to a wheel which turns through endless cycles of birth and death; our true life is the stars, but we are tied to earth. Only by purification and renunciation and an ascetic life can we escape from the wheel and attain at last the ecstasy of union with god.

In Bertrand Russell's words:

"Mathematics is I believe the chief source of the belief in eternal and exact truth, as well as in a super-sensible intelligible world. Geometry deals with exact circles, but no sensible object is *exactly* circular; however carefully we may use our compasses, there will be some imperfections and irregularities. This suggests the view that all exact reasoning applies to ideal as opposed to sensible objects; it is natural to go further, and to argue that thought is nobler than sense, and the objects of thought more real than those of sense-perception. Mystical doctrine as to the relation of time to eternity are also reinforced by pure mathematics, for mathematical objects, such as numbers, if real at all, are eternal and not in time. Such eternal objects can be conceived as God's thoughts.

Hence Plato's doctrine that God is a geometer, and Sir James Jeans' belief that He is addicted to arithmetic. Rationalistic as opposed to apocalyptic religion has been, ever since Pythagoras, and notably ever since Plato, very completely dominated by mathematics and mathematical method.

The combination of mathematics and theology, which began with Pythagoras, characterized religious

philosophy in Greece, in the Middle Ages, and in modern times down to Kant. Orphism before Pythagoras was analogous to Asiatic mystery religions. But in Plato, St Augustine, Thomas Aquinas, Descartes, Spinoza, and Leibniz there is an intimate blending of religion and reasoning, of moral aspiration with logical admiration of what is timeless, which comes from Pythagoras, and distinguishes the intellectualized theology of Europe from the more straightforward mysticism of Asia. It is only in quite recent times that it has been possible to say clearly where Pythagoras was wrong. I do not know of any other man who has been as influential as he was in the sphere of thought. I say this because what appears as Platonism is, when analyzed, found to be in essence Pythagoreanism. The whole conception of an eternal world, revealed to the intellect but not to the senses, is derived from him. But for him, Christians would not have thought of Christ as the Word; but for him, theologians would not have sought logical *proofs* of God and immortality. But in him all this is still implicit. How it became explicit will appear as proceed”.

The very word philosopher is his creation. He is as an originator of geometric theorem. He introduced the abstract idea of number.

“(According to Pythagoras) we are strangers in this world, and the body is the tomb of the soul, and yet we must not seek to escape by self-murderer; for we are the chattels of God who is our herdsman, and without His command we have no right to make our escape. In this life, there are three kinds of men, just as there are there

sorts of people who come to the Olympic Games. The lowest class is made up of those who come to buy and sell, the next above them are those who compete. Best of all, however, are those who come simply to look on. The greatest purification of all is, therefore, disinterested science, and it is the man who devotes himself to that, the true philosopher, who has most effectually released himself from the 'wheel' of the birth".² He carried his whole life with these double extra qualities and thought his disciples of a way of life. It is said that Pythagoras visited Egypt, there he learnt wisdom.

He was born at Samos, 1 island off the coast of Ionia; and was born in 532 B.C. but spent most of his life at Croton in southern Italy. At croton, he founded a society of disciples he taught his disciples and other scholars who flocked around him and they were much inspired by his way of teachings, and that very immediately prevailed in that city. But it brought very bad results and at last the citizens of croton turned against him. Later he left to move to Metapontion, where, it is said he died. Time saw he became a mythical figure for people. He led a very silent life. He was also the founder of mathematicians' school. He founded a religion of the transmigration of souls. If the soul is immortal and if it migrates between persons and other sorts of living creatures then certain things fallow. It follows, for example, that in killing and eating creatures we may be killing our own kind, even our former friends

Note: 1-Early Greek philosophy. John Burnet.

2-Samos was a commercial rival of Miletus and remarkable by public works.

and relatives. Xenophanes made fun of the Pythagorean doctrine of transmigration. ‘Once, they say, he (Pythagoras) was passing by when a dog was being ill-treated, “stop,” he said, “don’t hit it! It is the soul of a friend! I know it when I heard its voice.” Because of this Pythagoreans developed an elaborate set of prescriptions as well as a range of probibious designed to establish and maintain purity of soul.

A few examples will best convey the flavour of Pythagorean religious thought:

- 1-Abstain from beams.
- 2-Not to pick up what was fallen.
- 3-Do not touch a white cock.
- 4-Not to break bread.
- 5-Not to step over a crossbar.
- 6-Not to stir the fire with iron.
- 7-Not to eat from a whole leaf.
- 8-Not to pluck a garland.
- 9- Not to sit on a quart measure.
- 10-Not to eat the heart.
- 11-Not to walk on high ways.
- 12-Do not let swallows share your roof.
- 13-When the pot is removed from the fire; do not leave its mark in the ashes but to stir them together.
- 14-Do not look in a mirror beside a light.
- 15-Do not stir the fire with iron.
- 16-When rising from bed, roll the bed clothes together and smooth out the impress of your body
- 17-Be not possessed by irrepressible mirth.

Like the Milesians, who were his philosophical predecessors and contemporaries, Pythagoras produced a 'cosmogony'. But the focus of cosmogony and of all his thought is very different from that of the Milesians, largely because of his preoccupation with mathematics and his intellectual mysticism.

Where the Milesians asked questions about the origins and workings of the cosmos, Pythagoras pondered and meditated on religious problems i.e. on the human soul and its salvation.

Where the Milesians observed physical phenomena, Pythagoras engaged in studies of arithmetic and geometry.

Aristotle tells us that Pythagoras believed that numbers rather than elements such as air and water were the principles of all things.

Number, for Pythagoras is both the matter and the meaning of the cosmos.

So we can say Pythagoras saw world in numbers. He regarded the earth, the sun and the moon as spheres. Pythagoras conceived of number as the source of everything. He thought that the heavens were like a musical scale.

Heraclitus – the first dialectician

About (530 - 470)

Heraclitus was the father of the very first form of dialectical thinking, which was naïve materialist dialectics.

Heraclitus, the prominent philosopher of western philosophy, came of an aristocratic family and spent most part of his life in Ephesus. He was a man of science as well as a mystic. He lived in the mountains and fed on grasses and plants. He also left wealth and its cares to live in poverty and study in the shade of the temple at Porticos at Ephesus, turned science from astronomy to earlier concerns. About one hundred fragments of his writings are extant.

He developed dialectical ideas in detail. It has been universally assumed that reality was something stable, but Heraclitus, an obscure and oracular writer preached the alarming doctrine that the contrary is true: the essence of the universe is change.

He said every thing is fluxes and flows, everything changes. He said it is impossible to bathe twice in the same river, means you can not touch a same water at second time, because the flow of water is not the same at second time. Even in the stillest matter there is invisible flux and movement.

Lenin described this statement as a “very good exposition of the principles of dialectical materialism”. It gives the first, although as yet very naïve, expression to the basic ideas of dialectical materialism.

This Heraclitan philosophy had a profound

influenced on Plato, for the distinction between the changing, unperfected and knowable world of reality is of course fundamental to Platonism. He maintained that the world was not created but had always existed and, he brooded over the fact that change is incessant and universal. Flux, fire and cosmic unity are his main themes.

“Through strife”, says Heraclitus, “all things arise and pass away”. He believes in war. “War,” he says, “is the father and the king of all; and some he has made gods, and some men, some slave and some free”. Where there is no strife there is decay and death. For him only that law is permanent. “Every day raise the new sun”. “We are and we are not”. Heraclitus preferred fire. He claimed that this world is emerged from fire. To him fire, an unusually volatile and variable element, was the primary source of everything in the world, the active eternally living principle. The world, Heraclitus declared, “was created by none of the gods or man, but was, in and will be eternally living fire regularly becoming ignited (kindling in measures) and regularly becoming extinguished (going out in measures)”. “This world is same for all.”

Heraclitus’ another and important claim was that only accidents are basic principle of universe and every accident is temporary. According to Bertrand Russell: “modern physics has proved this thought of Heraclitus”.

In this way we may say him as a first dialectician who most emphasized on contradiction among things.

There is unity in the world, but it is a unity formed by the combination of opposites ‘Things take together are wholes and not wholes’ ... out of all things there comes

The Wings of Wisdom

a unity, and out of a unity all things; but the many have less reality than the one, which is God.

He calls this underlying structural coherence '*the logos*'. He says: 'listening not to me but to the logos it is wise to agree that all things are one'. It was the logos incarnate the material enactment of the principle of change and flux.

It is disease that makes wealth good and weariness that reveals the benefits of the rest. He says God is day, night, winter, summer, war, peace, satiety, hunger. ... He believed that fire is the archetyped form of matter and that world is 'an ever-living fire' 'Even water becomes fire and fire changes to earth and water. Mortals are immortals, and immortals are mortals, the one living the others death and dying the other's life.'

Heraclitus' idea strikes us as sharply different from those of the Milesians. He was a mystic, but of a peculiar kind.

His vision is a somewhat mystical one.

Eleatic school of thought

Parmenides –in preach of permanence Flourished (501 – 492B.C)

Major figure in pre- Socratic philosophy
Parmenides was born in the end of the sixth century B.C. He was a citizen of Elea in southern Italy. He was the most prominent member of the group of thinkers who became noted as Eleatic school. It is said he wrote his idea in verse. Among are popular '*The way of truth*' and '*the way of seeming, or opinion.*'

Heraclitus said every thing changes, Parmenides restored that nothing changes. Plato was influenced by the doctrines of Parmenides. Parmenides was very much inspired by Pythagoras. He is supposed to have invented logic.

The doctrine of Parmenides was set forth in a poem *On Nature*.

Parmenides opted for permanence. That which is, just 'is', and change is illusory. "One path only is left for us to speak of, namely, that 'it is'. In this path are very many tokens that what is, is uncreated and indestructible, for it is complete, immovable and without end."

Parmenides mostly gives great importance to reason rather than senses. He considered the sense deceptive and discarded the multitude of sensible things as mere illusion. He says only true being (reality) is one, invisible, unchanging and motionless. It is timeless, infinite, uncreated, and perfected. He says it is same every where;

and that seems in bitter contrast to the Pythagorean view that 'reality consists of changing opposites and is unbounded.' "Thou canst not know what is not – that is impossible – nor utter it; for it is the same thing that can be thought and that can be." He was bitter opponent of the very concepts of change as Heraclitus' thought. He infers that there is no such thing as change.

He maintains that the fundamental pair of opposites is dark and light. All others are derivable from that pair.

'The way of truth' has been ascribed as one of the first attempts to reason from language and logic to the life of the world. More over, Parmenides has been described as the father of 'idealism' in that the reality of *'the way of truth'* can be seen as a non-material. He did not claim that reality was thought, but that it could be truly apprehended only by thought. He is a monistic 'materialist rather than an idealist.

Parmenides and Zeno, these submitted the physical theories of the Ionians to logical examination, and, by metaphysical reasoning, led to the formation of the atomic theory.

Parmenides' reasoning may be indicated thus: non-existence does not exist; that is, there is no such thing as nothing. Therefore, what is eternal, for if not, it must have arisen from; or must end in, nothing; and nothing does not exist. Motion is an illusion for a thing can move only by going into empty space, i.e. nothing. Matter is uniform, for it cannot be mixed with nothing become rare; the universe is a motionless, uniform, spherical plenum investigation into Parmenides' thought.

Zeno of Elea flourished about 464 B.C

The best known philosopher for his paradoxes in history of philosophy is Zeno. He was a pupil and follower of Parmenides, who maintained that reality is one, unchanging and motionless. Zeno was a materialist.

He was habitant of Elea. According to Proclus, Zeno produced about forty 'paradoxes' or 'attacks'. About eight of them survive today. The most are two against plurality and four against motion. They support the Parmenidean contention that change and motion are illusions based on sense experience and are against the plurism asserted by the Pythagoreans.

One of Zeno's arguments against plurality is along the following lines: 'a continuum such as a segment of time can be subdivided into shorter parts. This process subdivision can either go on '*ad infinitum*'¹ or it can not. If it can go on, then we have an infinite number of parts making up a finite segment of time. If it can not go on, then we have a segment of time that can not be divided. Both these alternatives are unacceptable.

The story of Achilles and the tortoise is Zeno's most notable paradox. It is meant to show that motion is impossible. Suppose a race run over 100 meters in which the tortoise is given a 50 – meter start on Achilles. It is impossible for Achilles to overtake the tortoise; for by the time Achilles reaches the tortoise's starting point, S, the tortoise has moved on to S1, and by the time Achilles arrive at S1, the tortoise has advanced to S2, and so on.

Note:-¹ '*ad infinitum*' is originally a Latin word which means

‘Which means without limit; for ever’.

Thus Achilles never catches up with the tortoise. Thus distance between them will diminish ‘*ad infinituum*’, as they move from point to point it will never disappear! The problem the paradoxes expose is a profound, perennial 1 one: how to relate appearance to reality, sense to reason.

Note:- 1- *Perennial*: ‘Lasting for a long time, constantly recurring’.

Empedocles

Empedocles claimed himself a god. He was a founder of Italian school of medicine. He flourished about 440 B.C; and was a contemporary of Parmenides. He was native of Acragas, on the southern coast of Sicily.

In youth he was more or less orphic. He was exiled once. Before exile he combined politics and science, then, as we study his later life, he became a prophet.

He was supposed to have worked miracles, sometimes by magic, sometimes by means of his scientific knowledge. We are told he could control the winds also.

Like Parmenides, Empedocles wrote in verse. Lucratius, who was inspired by him, praised him great as a poet.

He mostly worked in science. He thought air as a separate substance. It is stated that he was predecessor of Charles Darwin because he knew that there is sex in plants, and he had a theory of evolution and survival of the fittest.

Originally, 'countless tribes of mortal creatures were scattered abroad endowed with all manner of forms, a wonder to behold.' He knew also astronomical laws, said that the moon shines by reflected light. He had also knowledge about the solar eclipses.

He said earth, air, fire, and water were as the four elements.

According to him love and strife were primitive substances on a level with earth, air, fire, and water.

He rejected the very monism philosophy said that

changes in the world are not ruled by any purpose, but only by chance and necessity.

Hé maintained that the physical world is a sphere; that in the Golden Age strife was outside and love inside; then, gradually, strife entered and love was expelled, until at the worst; strife will be wholly with and love wholly without the sphere.

His was the same views on religion as in Pythagorean.

Democritus - on a theory of atomism

Democritus was a founder of atomism.¹ He was a highly prolific author, he wrote on ethics, mathematics, music, literature, language and technical objects. He was a habitant of Abdera in Thrace; it is stated that he was young when Anaxagoras was old.

He traveled in southern and eastern countries in quest of knowledge and wisdom. He spent much of time in the land of Egypt and also visited Persia.

It is supposed that he was a cotemporary of Socrates. 'When I went Athens,' says Democritus, 'and no one knew me.'

For a long time, his philosophy was ignored in Athens. 'It is not clear,' says John Burnet, 'that Plato knew anything about Democritus. Aristotle, on the other hand, knows Democritus well; for he too was an Ionian from the North.'²

His point of view was remarkably like that of modern science. He saw the universe in atom. ³ He believed that everything is composed of atoms, which are physically, but not geometrically, indivisible; that between

Note: 1- Leucippus was the first early Greek philosopher who, before Democritus, discussed about atom; and he was a contemporary and teacher of Democritus. Leucippus was born about 440 B.C; in Miletus, and carried on the scientific rationalist philosophy with that city. It is stated that he was much influenced by Parmenides and Zeno.

2- John Burnet, *From Thales to Plato*.

3- I mean to say, in this sense, that ascribing atom's theory Democritus taught that to understanding atom it is an understanding to the universe, because the very atom is not apart from it. He thought that atoms that moved in the void were infinite in number and varied in size and shape.

the atoms there is empty space; and always will be, in motion; that there are an infinite number of atoms, and even of kinds of atoms, the differences being as regards shape and size.

Democritus stated that there was neither up nor down in the infinite void and compared the movement of atoms in the soul to that of motes in a sunbeam when there is no wind. 'Fire is composed of small spherical atoms, and so is the soul.'

Atomism as propounded by Leucippus and Democritus avoided the difficulty by producing a different account of reality. It maintained that not-being, or the void was as real as being; not-being was simply a non-corporeal reality, while being was corporeal reality. Atomism further argued that not-being must exist since it was necessary for notion and that being and not-being together were the source of everything.

The attempt to pursue the consequences of atomism produced deeply interested questions about perception and knowledge.

He distinguished between what he called 'obscure knowledge' obtained by the senses and 'genuine knowledge' which, were it attainable, would be knowledge of atoms and the void.

He was in a true sense materialist. For him the soul was composed of atoms, and thought was a physical process. There was no purpose in the universe; there were only atoms governed by mechanical laws.

Atomism is generally regarded as a response to problems generated by the ideas of the Eleatic school.

The Eleatics had argued that reality was one, whole, motionless, uncreated and limited, and that not being was impossible.

I think atomism of Democritus was highly important in the development of Greek philosophy and has been widely influential in succeeding centuries. Modern atomic theory, although quite distinct from it in many ways, acknowledges the parenthood of Greek atomism.

The atomic theory was revived in modern times to explain the facts of chemistry, but these facts were not known to the Greeks. There was no very sharp distinction, in ancient times between empirical observation and logical argument.

He hated everything violent and passionate; he disapproved of sex, because, he said, it involved the overwhelming of consciousness by pleasure. He gave great importance to friendship, but thought ill of man, and thought of women, and did not desire children, because their education interferes with philosophy. He never believed in common religion also.

Chapter two

‘Journey of philosophy from nature to man’

In the previous chapter, along with the introduction to philosophy, we discussed our thoughts about the early Greek natural philosophers and latter philosophies. Because, the main purpose to describing them, was to aware reader so that he do not remain ignorant about the lightness of those thoughts which really attempted to analyze things on the basis of reason and uprooted the superficial concepts. Along with that not only new concepts grew out but it also created completely new atmosphere for coming thoughts and inspired subsequent investigators.

In 490 – 470 B.C Sparta and Athens, forgetting their jealousies and joining their forces, fought off the effort of the Persians under Darius and Xerxes to turn Greek into a colony of an Asiatic empire. In this struggle of youthful Europe against the senile east, Sparta provided the army and Athens the navy. The war over, Sparta demobilized her troops, and suffered the economic disturbances natural to that process; while Athens turned her navy into a merchant fleet, and became on of the greatest trading cities of the ancient world.

Sparta relapsed onto agricultural seclusion and stagnation, while Athens became a busy mart and port, the meeting place of many races of men and of diverse cults and customs, whose contact and rivalry begot

comparison, analysis and thought.

Traditions and dogmas rub one another down to minimum in such centers of varied intercourse; where there are a thousand faiths we are apt to become skeptical of them all. Probably the traders were the first skeptic; they had seen too much to believe too much; and the general disposition of merchants to classify all men as either fools or knaves inclined them to question every creed. Gradually, too, they were developing science; mathematics grew with the increasing complexity of exchange, astronomy with the increasing audacity of navigation. The growth of wealth brought the leisure and security which are the prerequisite of research and speculation; men now asked the stars not only for guidance on the seas but as well for an answer to the riddles of the universe, the first Greek philosophers were astronomers. Aristotle said for them "proud of their achievements." Men grew bold enough to attempt natural explanations of process and events before attributed to supernatural Agencies and powers; magic and ritual slowly gave way to science and control; and philosophy began.

As we have told before that at first this philosophy was physical; it looked out upon threw material world and asked what was the final and irreducible constituent of things. The natural termination of this line of thought was the materialism of Democritus I who seeing universe in atom said without hesitation "in reality there is nothing but atoms and space." This was the main streams of Greek

Note: 1- Leucippus (5 B.C) was the first early Greek philosopher who, before Democritus, discussed about atom; and he was also a teacher of Democritus.

speculation; it passed under ground for a time in Plato's day, but emerged in Epicurus, and became torrent of eloquence in Lucratius; but the most characteristic and fertile developments of Greek philosophy took form with the sophists, 1 traveling teachers of wisdom, who looked within upon their own thought and nature, rather than out upon the world of things. They were all clever men (Gorgias² and Hippias, for example), and many of them were profound (Protagoras, Prodicus). They asked about anything; they stood unafraid in the presence of religious or political taboos.

In politics they divided into two schools. One, like Rousseau, argued that nature is good, and civilization bad; that by nature all men are equal, becoming unequal only by class-made institutions; and that law is an invention of the strong to chain and rule the weak. Another school, like Nietzsche, claimed that nature is beyond good and evil; that by nature all men are unequal; that morality is an invention of the weak to limit and deter the strong; that of all forms of government the wisest and most natural is aristocracy.

Note:- 1- This set of traveling teachers emerged in the fifth century more successfully because they turned their attention to man and society, for their observation was enough and did not need to be supplemented by experiment. They belonged to the greater part of Greece that had arisen in the process of colonization; they were in touch with non-Greek peoples, they had traveled and gained a diversity of experience. The sophists taught the art of arguing.

Continue.....

The Age of Greek Philosophy

They were prepared to follow an argument wherever it might lead them. Often led them to skepticism.

They fell under suspicion of merely glib talkers the worse reason appear the better; they were specialists in rhetoric who could teach a demagogue to persuade a popular assembly, and they were indifferent to the truth or falsehood of his plea, the justice or injustice of his policy.

2-Gorgias. maintained that nothing exists; that if anything exists, it is unknowable; and granting it even to exist and to be knowable by any one man, he could never communicate it to others.

Socrates in preach of truth 1 **(469 – 399 B.C)**

Twenty three hundred years ago there lived a man on the land of Greece, who walked bare foot everywhere in the streets of Athens. He was very ugly; had a snub nose. He was always dressed in shabby old clothes. He always preached truth. For speaking that he was given poison by the rule of time. That immortal man we know today with the great name of Socrates.

The name of Socrates is ever shining as the sun in the history of philosophy. He is regarded and revered at the same time. today with a great name by the learned and knowledge seekers of the world. He is the first in point of time of that great triumvirate of Athenian philosophers which included Plato and Aristotle. He deserves great importance among the world philosophers.

Socrates is truth or truth is Socrates no any world philosophy has ever made me to understand. Socrates was a genius: truly the wisest, the justest, the best man of morals, intelligent, amateur and outstanding philosopher world had ever produced. He was high-minded, indifferent to worldly success that spent his time in disputation, and taught philosophy to the young. He attained wisdom through self-knowing and same he taught his disciples. He said clear thinking is the most important requisite for right living. It is very interesting for us that Socrates was the chief saint of the Stoics throughout their history, in his dress, matters of food and his complete

Note:- 1 Aristophanes caricatured him in *The Clouds*

independence of all bodily comforts. The stoics held that the supreme good is virtue, and that a man can not be deprived of virtue by outside causes. Socrates said "I have nothing to do with physical speculations". It is said that he was not a physically handsome but there was a rare kind of shining beauty of innocence in his eyes. Such a man taught and emphasized world to speak truth.

Socrates was native of Athens. He lived in Athens when that city was at the height of its glory under the rule of Pericles. Therefore, he passed his youth and early manhood under Pericles.1

His father was a sculptor. His fields of interest were music, mathematics and gymnastics. He gave meanings to goodness, justice. He was taught the cosmological philosophy of the time and engaged in many public debates.

Greece was divided in city states in his time and one of the infant states, Athens was the goddess of knowledge. Its fame was spread in far off lands, where Socrates could teach his disciples on various subjects; which was called symposium. In that debate all people participated and could share their views and ideas. This period was called the era of knowledge and wisdom.

Note: 1-Pericles was a moderate democrat and a moderate imperialist, in his time Athens prospered. The age of Pericles is analogous, in Athenian history to the Victorian age in the history of England. Athens was rich and powerful, not much troubled by wars, and possessed of a democratic constitution administered by aristocrats and she became sea leading power also.

Socrates' teaching method was dialectical. Where he took to mingle different thoughts and reached on one truth, later there again creating hundreds ways of thought's travel he led his pupils on right path of truth.

Most of the youths always seemed flocked around him. The great Socrates argued with his opponents. He began with thesis or a proposition. Then he encouraged those around him to deduce some conclusions were proved to be wrong or absurd and an anti-thesis emerged. Of course, Socrates always won the arguments and everybody was quite impressed by his intellect.

Socrates would ask such questions as: 'If I wanted a shoe mended, whom should I employ?' To which some ingenuous youth would answer: 'A shoe maker, O Socrates?' He would go on to some such questions as, 'who should mend the ship of state?'

He never claimed himself a wise like prophets or saints but always said; "one thing only I know, and that is that I know nothing". He said; "to be wise is to suffer."

It is said that he never wrote anything himself, what ever we know today is all written in forms of dialogues by his devoted disciple Plato. In them his all wisdom is present. He was that individual of world of wisdom who always talked truth and never bowed his head before the false. Thus, same he taught his disciples. In that accuse, state of Athens held a trial against him and gave him cup

Note: 1-Dialectic was not invented by Socrates. It seems to have been first practised systematically by Zeno, the disciple of Parmenides.

of poison *hemlock*,¹ which he took on his lips with a great joy.

He was accused of not worshipping the gods of the state, of introducing unfamiliar religious practices and of corrupting the young. He tells what is beyond the sky and under the earth. He gave good reverence to law but he was more interested to reach his destiny by following an inner light, the divine voice where he rendered his life and got immortality.

How the master lived hardly anybody knew. He never worked and took no thought of the marrow. He ate when his disciples asked him to honour their tables; they must have liked his company, for he gave every indication of physiological prosperity. But he was not so welcome at home, for he neglected his wife and children; and from Xanthippe's point of view he was a good-for-nothing idler who brought to his family more notoriety than bread. Xanthippe liked to talk almost as much as Socrates did, and they seem to have had some dialogues which Plato failed to record. Yet she, too, loved him, and could not contently see him die even after three score years and ten.

His disciples no doubt liked best in Socrates the modesty of his wisdom. It was said that oracle at Delphi had pronounced him the wisest of the Greeks. He could

Note:- 1- In 400 B.C. Socrates was brought to trial by the restored democratic regime.

The prosecution was based upon the charge that 'Socrates is an evil-doer and a curious person, searching into things under the earth and above the heaven; and making the worse appear the better cause, and teaching all this to others.

drink a gentleman – without fear and without excess. His indifference to heat and cold, hunger and thirst. amazed every one.

He was accused by Meletus, one of the Socrates' accusers, as a complete atheist. 'He says that the sun is the stone and the moon earth'.

He was wisdom's amateur. He called himself a gadfly and Athens a mare i.e. God had sent him to sting that lumbering beast, the Athenian democracy. He had his own religious faiths, he believed in one God. and hoped in his modest way that death would not quite destroy him, Let us cope our soul with his immortal words which he addressed to his citizens of Athens:

"you my friends – a citizens of the great and mighty and city of Athens – are you not ashamed of devoting yourself to acquiring the greatest amount of money and honour and reputation, and caring so little about wisdom and truth and the greatest improvement of the soul, which you never regard or heed out at all?" I

Fear of death is not wisdom in Socratic concept. He said: " Men of Athens, I honour and love you. but I shall obey God rather than you while I have life and strength I shall never cease from the practice and teaching of philosophy, exhorting any one whom I meet..... For know that this is the command of God; and I believe that no greater good has ever happen in the state than my service to the God".

Other piece of Socrates (present in court) makes one final speech:

Note: I-R.W. Livingstone, *Portrait of Socrates* 1944. P26.

‘And; o men who have condemned me, I would fain prophesy to you; for I am about to die, and in the hour of death men are gifted with prophetic power. And I prophesy to you, who are my murderers, that immediately after my departure punishment far heavier than you have inflicted on me will surely await you.... If you think that by killing men you can prevent some one from censuring your evil lives, you are mistaken; that is not a way of escape which is either possible or honorable; the easiest and the noblest way is not to be disabling others, but to be improving yourselves’.

He was deeply interested in human and ethical conduct rather than nature, stones and stars. Socrates was rational philosopher who dedicated himself and rightly understood the problems of man. Man was important for him.¹

His philosophy of self-knowing has great importance. While saying know-thyself he meant that man should know his all climates, varieties of moods. That there is sinner in him and there is also a pious in him, there is a beauty and there is ugliness, there is angriness, there is joyiness in him etc.

Socrates’ consistent aim was to learn how to live virtuously. He said, ‘all wrongdoing is therefore errors, knowledge is virtue, and no one knowingly does evil.’ Before him the greatest virtue on earth was the virtue of knowledge.

Note:1-From Socrates and Plato onwards, philosophers have frequently concerned themselves with the question of man’s place in the universe.

He thought the search for knowledge of the utmost importance. He maintained that no man sins wittingly, and therefore only knowledge is needed to make all men perfectly virtuous. He firmly believed in immortality.

Somebody asked Socrates 'master, whom does you consider being the greatest man?' he answered, 'before one does not feel small.'

Aristotle wrote that 'two things may properly be ascribed to Socrates:

'Inductive' reasoning and definition by universals'.

When Socrates was given cup of poison he uttered these words to his disciples that were crying: 'The hour of departure has arrived, we go our ways - I to die, and you to live, which is better God only knows.'

His friends and disciples came to his prison and offered him an easy escape; he refused. Now he was reached seventy years old age. He knew that if I will live in another country I will not stop talking truth and they shall do the same with me.

He thought it was better to die here a noble death. "See of good cheer," he told his sorrowing friends, "and say that you are burying my body only."

When ever the name of truth shall be taken there will come certainly the name of Socrates before all us, and these words, which he said to his dearest disciple Crito, be again heard in the air, 'Crito, let the cup be brought.'

This world has always given cup of poison to truth secker, but truth is ever blazing like sun-rays and dust is falling on the face of false.

Plato: a great thinker of all times.

Plato is only one among all disciples of Socrates who left unending influences on various schools of thought. Being a philosopher, he is an imaginative writer of great genius and charm. The conversations in his dialogues took place just as he records them. It is the excellence of Plato as a writer of fiction that throws doubt on him as a historian.

He deserves double distinction that he was a disciple of great master Socrates and teacher of unambivalent philosopher of all times, Aristotle.

Plato was component of two predecessor philosophies, one of Parmenides' concepts of permanency and on the other hand the change of Heraclitus. One that only eternal world is real and this world is ever changing and it is untrue. From Parmenides he derived the belief that reality is eternal and time less, and that, on logical grounds, all change must be illusory. From Heraclitus he derived the negative doctrine that there is nothing permanent in the sensible world. This combined with the doctrine of Parmenides, led to the conclusion that knowledge is not be derived from the senses, but is only to be achieved by the intellect.

Plato, the ideological opponent of Democritus, was mathematician and an objective idealist.

He was 28 years old when Socrates was given poison and this tragic accident marked on his quiet life and changed his entire world. Soon after, he embarked along with other followers of Socrates on travels to Egypt.

then to Sicily and to Italy where probably discussions with Pythagoreans had and became deeply interested to in philosophical matters.

Twelve years he wandered, imbibing wisdom from every source, sitting at every shrine, tasting every creed. Some would have it that he found his way to the banks of the Ganges and, learned the mystic meditations of the Hindus we do not know.

Plato's meeting with Socrates was a turning point in his life.

He never married and he put his life in love of wisdom.

Plato is called one of the first European to write on political matters.

Plato was born into an aristocratic family in the city state of Athens at a time of great ferment and change. This city was at war with neighboring Sparta and at the same time was experiencing considerable political, moral and social conflict within itself. The Athens of his day was, in one respect, analogous to England in the nineteenth century: there was in each an aristocracy enjoying wealth and social prestige.

Plato, who was born of aristocratic Athenian parents, prepared as a young man for a career in the public service. In his youth Athens was defeated, that was defeated to democracy. Plato had a profound affection and respect for Socrates and Socrates was put to death by the democracy.

Plato used to say, "thank God," "that I was born in the age of Socrates."

In Plato's thought his master Socrates was an example of such a strife which is truly an example and alternative of real and an ideal society and which is immortal truth. His was first and a great work that he wrote Socrates' *Apology* and populated it to so many countries of the world. His *Apology* is mostly regarded as historical there is in it the record of the speech that Socrates made in his own defence at his trial. It was a years' memory that remained in Plato's mind that he elaborated with his literary art. If Plato had not written Socrates' records he may not have remained today among us.

He returned to Athens around 387 B.C; a man of forty now, ripened to maturity by the variety of many peoples and the wisdom of many lands. He founded his own school of research and teaching, the academy, under the shadow of trees where he wrote and taught. That academy was named after Acadimos, the fabulous hero, which became very famous. After that, on this pattern, so many schools had been introduced all over the world. Plato's academy was the first of the great schools of philosophy.

It is unfortunate that the lectures of Plato, that he delivered there, have been lost and with them, very important portion of his total contribution. It is said that what he wrote for the students of philosophy all had been lost and rest of his work that he wrote for lay men is present today for us reading.

His writing diction of drama is rarely found in any world prose writer. His style was poetic and very charming;

full with intense meaning and truth. He wrote so many books which have been translated in all the world languages. These are the *republic*, *phaedo*, *crito*, *meno*, *timaeus*, *laws*, *apology etc.*

Plato's all philosophy is wandering in that immortal valley which we call a philosophy of oneness, because he was a preacher of an ideal and eternal world's concept.

For him this material world was temporary and changing. There were unending shadows of evil and illiteracy ever new in it. I think the very concept of eternal soul in Islam had already given by Plato.

He considered that this world was a shadow of that original and eternal world which he called 'the world of ideas.' So he said we can not acquire the knowledge of that world which is always in process of change. To give it more meaning he created "*Allegory of the cave.*"

And now, I said let me show in a figure how far our nature is enlightened or unenlightened: - Behold! human beings living in an underground cave, which has a mouth open towards the light and reaching all along the cave, here they have been from their childhood, and have their legs and necks chained so that they can not move, and can only see before them being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

I see.

And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall?.....

You have shown me a strange image, and they are strange prisoners.

Like ourselves, I replied; and they see only their own shadows or the other shadows which the fire throws on the opposite wall of the cave?

True, he said, how could they see anything but the shadows if they were never allowed to move their heads?

And of the objects which are being carried in like manner they would only see the shadows?

Yes, he said.

To them, I said, the truth would be literally nothing but the shadows of the images. I

Therefore, he said for himself that we that are philosophers know the reality and these worldly people are like cave men that to false they believe to false a truth and pass their life in illusion and truth remains concealed ever for them.

He was a great admirer of Socrates and developed his philosophy very much influenced by his themes.

Plato was abundantly gifted, rational and extremely versatile. He was master of poetry and dramas as well as prose and might well have risen, he had so chosen, to eminence as an Athenian Statesman and politician. He wrote with literary as well as philosophical brilliance a wide range of topics in metaphysics, ethics, epistemology, Note:- 1 Plato, *Republic*. Book VII.

politics, psychology, mathematics, education, theology and the arts.

So we may say that he had knowledge and he had art; for once the philosopher and the poet lived in one soul; and he created for himself a medium of expression in which both beauty and truth might find room and play – the dialogue. The ‘dialogues’ of Plato remain one of the precious treasures of the world classic (later are Tolstoy, Dostoevsky, and Kahlil Jibran).

Plato’s writings fall into three main groups. The first consist of early dialogues having largely to do with the pursuit of moral excellence and with the definitions of virtues and qualities such as courage and piety. The middle group, which includes the *Republic*, shows the development of important platonic doctrines: the theory of forms, the theory of knowledge that is linked to it, and Plato’s account of the human soul and its destiny. The third group of writing has a somewhat different character.

Plato on the *republic*

The best and very popular dialogues of Plato is ‘The *Republic*’, it is complete treatise in itself.

Writing the *republic* Plato laboured long and burned the midnight oil. It was his years’ product and speculation vigor. In the *republic* is a major contribution on political philosophy, but Rousseau said that the *republic* is the greatest treatise on education ever written.

In the *Republic* there has been discussed about education, economics, moral philosophy, history,

metaphysics and, indeed, most of the human preoccupations that are significant in the development of social life.

Virtue is knowledge. Men have different capacities for learning and only a few may develop the amount of virtue required for ruler ship.

The republic represent Plato's search for justice. The selling of the *republic* is the home of Cephalus, an old and wealthy aristocrat who has turned to religion and philosophy to comfort his old age.

In the group are Glaucon and Adeimantus, brothers of Plato; and Thrasymachus, an excitable sophist. Socrates plays the major role in the drama of the search for truth.

Socrates asks Cephalus: "what do you consider to be the greatest blessing which you have reaped from wealth?"

Cephalus answers that wealth is a blessing to him chiefly because it enables him to be generous and honest and just.

In a brief conversation with Cephalus Socrates elicit the formers view that justice consists of speaking the truth and paying one's debts.

Three basic forces. Plato contents, motivate men.

They are the forces of desire or appetite, spirit or courage and reason. Each is present in every man in varying amounts.

'The good' dominated his thought. The position of the good in Plato's philosophy is peculiar. Science and truth, he says, are like the good, but the good has higher

place. 'The good is not essence, but for exceeds essence in dignity and power? If a man is to be a good statesman he must know the good'.

The virtues of the state of the *republic* are wisdom, courage, and self-control. Wisdom, according to Plato, is to be found in the ruling class of philosopher-kings; courage is an attribute of the soldier-guardians; self-control is exercised by both soldier-guardians and by the artisans.

According to Plato only a philosopher-king is fit to guide a nation. "Until philosophers are kings or the kings and princes of this world have the spirit and power of philosophy, and wisdom and political leadership meet in the same man, cities will never cease from ill, nor the human race".

His other important work is *laws*. The *laws* is a product of Plato's old age and may have been published posthumously by one of his pupils. In the *laws* Plato proposes that law shall be substituted for the philosopher-king. True, the wise ruler is preferable, and the ideal state would be best if it were a practical possibility; but it is not. In the perfect state reason rules; in the best practical state law rules. If law is generally derived from reason, it is substantially sound.

Plato gave great importance to music also. According to him, music is valuable not only because it brings refinement of feeling and character, but also because it preserves and restores health. There are some diseases which can be treated only through the music. Plato believes that a nation can not be strong unless it

believes in God.

The laws are the God that holds up the bridge in the hallow of his hand. Aristotle hints something of this when he says that by ideas Plato meant what Pythagoras meant by “numbers” when he taught that this is a world of numbers (meaning presumably that the world is ruled by mathematical constancies and regularities). Plutarch tells us that according to Plato “God always geometrizes”. Over the door of his Academy Plato placed these words, “Let no man ignorant of geometry enter here”.

For Plato philosophy (a dear delight) was an active culture; wisdom that mixes with the concrete busyness of life.

He was sufficiently Phytagorean to think that without mathematics no true wisdom is possible. Plato took the view that leisure is essential to wisdom, which will therefore not be found among those who have to work for their living, who are free from anxieties of state.

In the centuries after his death Plato's philosophy was taken over by 'Neo-Platonists' and specially by Plotinus, whose reorganisation of Plato's thought became the basis of platonism for several centureis. Augustine absorbed several Platonic themes which were then perpetuated through his writings.

I hope our youth will coup from the precious treasures of Plato's wisdom and will follow on his path.

**Aristotle: master of all times
(384 – 322 B.C)**

The highest action of man on the earth is to quest knowledge and seeks truth.

Writing on Aristotle, it reminds me today these beautiful lines of Geoffrey Chaucer who described his student as happy by having

‘At his beddes hed
twenty bookes clothed in black or red. of Aristotle
and his philosophie’.

In the history of world philosophy Aristotle is regarded as the father of logic, an aesthetician, a political theorist, a constitutional historian, very eminent biologist, a great master, the incomparable intelligence and outstanding philosopher of all times. He was out come of Plato. He was a very sober, silent, hard worker, man of morals and the more genius student. He had an eagerness of books. That is why he spent more of his money in collection of books. Plato spoke Aristotle’s home as “the house of the reader.”

Aristotle was born at Stagira, I a northern ancient Greece town on the Aegean Sea, in the year 384 B.C. His father was physician to the Macedonian court Athens.

He had a bent of scientific mind from the early stage of life. So for he was encouraged to develop his eagerness and love and he became the father of science.

Note: 1- ‘Stagira’ was a Macedonian city some two hundred miles to the north of Athens.

At the age of seventeen he joined Plato's Academy in Athens, where he studied and lectured for twenty years. There he was guided by incomparable great master Plato. Those were his happy years. There he stayed until Plato's death in 347 B.C.

On Plato's death he left Athens, opened a school, continued his studies, and acquired a wife. Despite his genius, he lived happily enough with his wife and spoke of her most affectionately in his will.

Then he went to Assos in Asia Minor and for the next five years worked with a small group of scholars on philosophical and biological topics. He became famous as a great philosopher that Philip, king of Macedon, called Aristotle to the court at Pella to undertake the education of Alexander. In 342 B.C; he was invited to return to Macedonia as tutor to the boy who was to become Alexander, the future great conqueror. 1

Aristotle taught seven years to Alexander. He then left Macedonia in the year of 335 B.C; returned to Athens and there established his own school, the Lyceum, 2 where he taught for twelve years.

Note: 1- Aristotle cultivated a wild youth of thirteen years Alexander. Alexander was passionate, epileptic, and alcoholic. Aristotle cooled the fires of this budding volcano and taught him the art of living.

2- Lyceum: originally it was the garden at Athens in which our philosopher, Aristotle taught philosophy. Historically Lyceum means 'a literary institution lecture hall, or teaching place'. In Greek '*Lukeion*', next of *Lukeios*, epithet of Apollo (from where neighbouring temple the Lyceum was named).

After Aristotle's death his pupil, Theophrastus succeeded him as head of the Lyceum and began to spread his master's doctrines.

In the Lyceum his lectures covered an unusually broad variety of scientific and philosophical subjects. When a revolt occurred in Athens, he remembering the fate of Socrates fled to his mother's property, where he died a few months later.¹ Aristotle's teaching method was that while walking he lectured his students. By this habit of lecturing gave his school the name "*Peripatetic*."² Aristotle's interests changed as he grew older. His early work was attributed particularly with logic and metaphysics. In later years of his life he more absorbed in the study of nature, politics and literature.

He was a brilliant pupil Plato recognized the greatness of this strange new pupil and spoke of him once as the 'nous' of the Academy, as if to say, intelligence personified. Aristotle is the only philosopher that first raised serious objections to his master's (Plato's) idealism. He asserted that the objective existence of the material world does not depend for its objective existence on any ideas. Criticizing on Plato he said not only reason (as Plato thought) but experience is also important as a guide to human behavior. Aristotles' the politics or A treatise on Government is very important book. In this he ascribed some meaning full brilliant thoughts: 'since then we have said there are three sorts of regular governments and of

Note: 1-It is said that Aristotle died at Chalcis at the age of 62.
2-There were two teaching methods. One was the Platonian method and other Aristotelian. Plato taught his students while sitting on ground as today on benches. And Aristotle lectured while walking. The Platonian method succeeded. Today in the world Platonian way of teaching system is accustomed everywhere.

these the best must necessarily be that which is administered by the best men.....’

‘So that it will be found to be education and morals that are almost the whole which go to make a good man, and the same qualities will make a good citizen or good king.

‘There are four things which it is usual to teach children; reading, gymnastics exercises and music, to which (in the fourth place) some add painting. Reading and painting are both of them of singular use in life, and gymnastic exercises, as productive of courage’. ‘But, though both labour and rest are necessary, yet the latter is preferable to the first; and by all means we ought to learn what we should do when at rest: for we ought not to employ that time at play’.

In his physics Aristotle has argued that every thing is in motion, and there is order in things. It is impossible to conceive either a beginning or end of motion; there must be an eternal mover producing the eternal motion and this mover must itself be unmoved. God is therefore the unmoved mover. He is eternal; he must be actuality without potentiality.

Aristotle classified motion, in three kinds, emergence, destruction and change.

He maintained that the world is knowledge and material reality is the source of knowledge. He divided all sciences into three large groups: theoretical, practical and creative. He placed philosophy among the theoretical

Note: 1-According to Aristotle matter the prime source of everything existing, but to him it was a passive, inert principle counter posed to “form”. the living, active principle.

sciences and regarded its aim to be the study of the prime causes and beginning of every thing existing.

Further, he also recognized the “form of all forms”, the prime mover, the ultimate cause of the world.

He is rightly regarded as the founder of logic, the science of the laws and forms of correct thinking. That system was the basis of logical studies until the nineteenth century.

The central feature of his logic is the syllogism. The most usual form of syllogism consists of three propositions, two which are the premises and one the conclusion of an argument. A typical syllogism runs as follows:

All men are mortal

Socrates is a man

Therefore Socrates is mortal.

Aristotle tells two pairs of concepts, matter and form, and Potentiality and Actuality.

He points out that any individual thing has two aspects, Matter and Form.

In the case of an individual wooden table its matter, the wood, is one aspect and its form, the structure that organizes the wood into a table, is the other. This distinction is a relative one, for the wood that is seen as matter is relation to the table has already been ‘formed’ as wood from even more basic constituents which, in Aristotelian physics, are further analysed into earth, air, fire and water. Aristotle does not allow us to go on to assume that those four elements are ultimately reducible to something such as matter itself. He regards the four elements as the most basic forms of matter and the notion of the prime and

undifferentiated matter as an invention of thought.

Aristotle wrote several books among are the most popular *organon* (Logic), *De anima* (on the soul), *Metaphysics*, *Nicomachean ethics*, *Eudemian ethics*, *the politics*, *the art of poetry*.

He maintains, like Plato that the ultimately real is knowable and that what is knowable is unchanging, but he rejects the claim of Plato's doctrine that there is a distinct and wholly real world of perfect Forms or ideas which can be intellectually apprehended.

Selected Bibliography

- | | |
|--|---------------------|
| 1-The Story of philosophy | Will Durant. |
| 2-Political thought | M. Judd. Harmon. |
| 3-Philosophy. | C.E.M. Joad. |
| 4-The Prophet. | Kahlil Jibran. |
| 5-Fifty Major Philosophers. | Diane Collinson. |
| 6-Rvayate Phalsapha. | Ali Abaas Jalalpur. |
| 7-Sophie's World. | Josef Garden. |
| 8-Adventures in Self-Expression. | A.K. Brohi. |
| 9-Basic teachings of great philosophers. | _____ |
| 10-What is philosophy? | Galicia and Galena. |
| 11-Living issues in philosophy | Harold H. Titus. |
| 12-Birth of Genius | _____ |
| 13-Selected literary writings of Karl Marx | _____ |
| 14-The Greeks. | H.D.F. Kitto. |
| 15-From Plato to Nietzsche. | _____ |

The Age of Greek Philosophy

- 16-Marxist philosophy. V. Afanasyev.
- 17-Critical history of Greek philosophy. W.T.Stace.
- 18-Phalsaphe Jo Ibtadaee Course.
Mahmmad Ibrahheem Joyo.
- 19-The Republic. Plato.
- 20-Apology. Plato.
- 21- Portable Plato. (Dramas of Plato) -----
- 22-Casual peeps at Sophia Allama I .I. Kazi.
- 23-Metaphysics and Common Sense. A.J. Ayer.
- 24-The politics
Aristotle
- 25-Concise oxford (English Dictionary 10th Edition)

Author's next coming books.

1-Wings of Wisdom Volume-2

2-Wings of Wisdom Volume-3

3-Kapar Karoonbhaar Jaa. (Poetry)

4-Kirar Kakoria Hel. (Poetry)

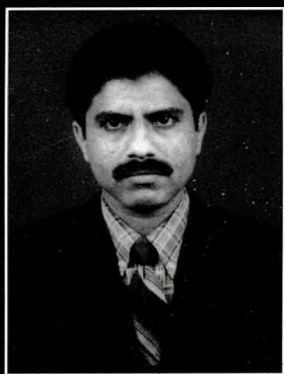
5-Akan Fulyoon Wau Men. (Poetry)

6- Spring at window. (Poetry)

7-Chaand Gagan Tale. (Poetry)

8-Battle of ideas. (Short stories, and profiles on the world writers)

9-Albert Einstein (autobiography-translation)



If a man meet to you in a jeans and shirt inside, a book in his hand, mostly talking of Pushkin, Goethe, Shelley, Keats, Shakespeare, Jibran and Jack London, be certain that is Naveed Sandeelo.

Naveed was born in 1977 in a rainy season's month of July, in Village Hakeem Sandeelo, 12 kilometers in north from Moen-jodaro. It is surrounded by sunny fields, olive and mango gardens. There flows a Dadu canal near his village, where he has spent many beautiful evenings of his life under soothing sheds of neem trees.

Naveed studied most of English literature in his early youth. He is also eager of philosophy, literature, poetry and history.

He is a man of books. From his home's library he got books of William Black's Poetry and Tolsty's fables. He is a sensitive and in his essence real socialist. He fights against social injustice. He is lover of nature and this association startled him to the world of philosophy. He is not dishoped from man, and desirous of women's freedom. He firmly belives that a day will come when our dreams would be reality.

According to him 'like Bertrand Russell three passions have been overwhelmed him long life, longing of love, thirst for knowledge and unbearable piety for human suffering'.

He is not only busy in books, but he also comes on roads. The great quality which seems in him is that he is a man of pain. The pain leads him towards deep study and same pain has moved him from poetry to prose and became cause to write a book on Greek Philosophy.

He is my good friend, I have seen him very near. He always seems me a character of Jack London's novel Marten Eden.

Without touching Greek Philosophy it is impossible to understand the development of human thought.

I hope that Naveed will not stop this habit of writing philosophy as well as poetry.

Rashid Daudpoto.